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The Paper SAC

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Volume III, Number 3

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February 1980



David J. Spear Photo

Sexual Harassment Oppresses Working Women

by Darla Rucker, Women's Resource Center

Until recently, sexual harassment was not part of our everyday vocabulary, but suddenly it has become a pressing social issue, with not only feminists talking about it but also the media and the court systems. Unfortunately, sexual harassment has existed throughout history.

A 1908 "Harper's Bazaar" printed a series of letters in which working women wrote of city life. A typical experience was reported by a New York stenographer looking for a new job: "The doctor was very kind and seemed to like my appearance and references; as to salary, he offered me \$15 a week, with a speedy prospect of more. As I was leaving his office, feeling that at last I was launched safely upon the road to a good living, he said casually, 'I have an auto; and as my wife doesn't care for that sort of thing, I shall expect you to accompany me frequently on pleasure trips.' That settled the doctor; I never appeared. After that experience I was ill for two weeks; a result of my hard work, suffering and discouragement." This incident is typical of a common occupational hazard faced by women in the labor force.

Since colonial times, sexual harassment has been faced by women in the United States. At that time it was most often interaction between relatives or neighbors, but with industrialization the dynamics changed and the interaction happened more often between strangers, thus changing the psychological framework of the sexual violence. As has historically been the case, the women are made to feel

Sexual harassment, whether on the street or in the office, is a deep invasion of privacy. Attempting to withstand that pressure can have devastating effects on emotional and physical health.

somehow at fault, instead of as the victim they are. This guilt has incapacitated their ability to combat this unwanted harassment. More recently, women have taken a strong stand against sexual harassment; they are forming organizations to define, combat and push for appropriate legislation that recognizes sexual harassment as sex discrimination.

To understand the significance of sexual harassment, we must look at the

long history of relations between the sexes which has left women in the workplace in a position of powerlessness compared to men. This discrimination is the product of a history which has left women in a position of economic inferiority. Women today earn less than men, and the earning gap continues to widen. In 1955 women's average wage was 64 percent of men's wages. In 1977 it was only 60 percent; the median yearly earnings were \$8,600 for women and \$14,000 for men.

This inferiority is not just economical; it is also a product of our social history. Men traditionally have enjoyed the prerogative of sexual initiative, which leaves women open to sexual coercion. These encounters also serve to remind women of their subordinate position in the workplace. Women still feel conflict between their roles as workers and their roles as sexual humans.

Commonly held ideas of women's sexuality imply relative passivity and physical weakness. Unfortunately for women in professions where aggression is prized, or in skilled crafts where physical stamina and strength are essential to competence, calling atten-

(Continued on Page 2)

WRC Eviction—A Clear Case of Discrimination

by Brook Carre, Women's Resource Center

Brace yourselves for the great battle. Over the next few weeks you can expect to hear more about the ERA in the USA, the WRC in the UC and CB in SHOCK!

The recent decision of Central Board to deny UC space to the Women's Resource Center has prompted many of us to take a look around and evaluate the accomplishments of the Women's Movement, the importance of the Women's Resource Center, and the worth of our Central Board.

A startling realization emerges: those decisions which affect us the most are being made by people who don't truly represent us. Perhaps even more startling is the realization that the choice was and is ours. The very fact that our present Central Board was voted in by only about one-eighth of the entire student body, demonstrates better than anything else, that indeed, we have taken a long, hard slide into a comfortable slew of mediocrity. Why make the effort to do things right?

The first Women's Right's Convention was held July 1848. After two days of discussion, those present agreed unanimously to approve a Declaration of Sentiments, which, paraphrased the Declaration of Independence. It read, in part, this way: "We hold these truths to be self evident, that all men and all women are created equal; that they are endowed by their Creator with certain inalienable rights; that among them are life, liberty, and the pursuit of happiness; and, that to secure these rights, governments are instituted. Whenever any government becomes destructive of these ends, it is the right of those who suffered from it to refuse allegiance to it; and to insist upon the institution of a new government.

"The history of Mankind is a history of repeated injuries on the part of men toward women, aiming toward the establishment of an absolute tyranny over her. He has withheld from her rights which are given to the most ignorant and degraded men--both natives and foreigners. He has endeavored in every way that he could to destroy her confidence in her own powers, to lessen self respect, and to make her willing to lead a dependent and abject life."

That was written over 132 years ago,



and although we've made some progress we still have a long way to go. Just once I'd like to see a commercial which said, "Hi I'm Mark, I've got terrific legs, fly me to Tahiti!"

Perhaps the most evident of the oppressions is the existing discrimination against working women. In Montana, women hold 84 percent of all clerical jobs, while holding only 20 percent of the management jobs and only seven percent of the mining and construction jobs. Those in clerical positions make an average of \$300 less per week than those in mining and construction positions. That is irrefutable evidence of job discrimination.

A woman with 16 years of schooling, (which includes four years of college) earns as much as a male with the equiv-



Sexual Harassment

(Page 1 Continued)

tion to a woman's sexuality can, in a subtle but significant way, detract from a woman's status as a worker.

When you add hostility towards women venturing into new jobs that takes the form of physical and verbal assaults, the dynamics of sexual harassment as a repressive status reminder are obvious. These encounters are often deeply disturbing and have an impact that helps perpetuate the status of women as subordinates. Also, it has direct employment consequences. Women lose their jobs over sexual harassment. Sometimes they find their jobs simply eliminated when they resist. More often, they leave when the pressure becomes intolerable.

A more subtle employment consequence is the curtailment of women's ambitions. Sexual harassment, whether on the street or in the office, is a deep invasion of privacy. Attempting to withstand that pressure can have devastating effects on emotional and physical health.

Violence against women is a common occurrence in the United States. On the average, one out of three women will be raped during her lifetime; a woman is beaten by her husband every 18 seconds; almost 9 out of 10 working women responding to a survey reported some form of undesired sexual attentions on the job. These hard facts should make us take a hard look at the society that creates and promotes this violence against women.

alent of an eight grade education. And people wonder why we need a Women's Resource Center!

A dream was born on the UM campus in 1974 with the Women's Resource Center in the U.C. A dream because at last there was a place to go when women needed job counseling, rape counseling, assertiveness training, legal aid, day care, health information--and the list goes on and on.

The library in the Women's Resource Center houses over 500 titles, and the vertical file includes information on 150 different topics. The Women's Resource Center has also been instrumental in the origin of certain University classes. This quarter our University is offering "Psychology of Women and Sex Differences" and "The Philosophy of Women". A Women's Studies class, operating directly out of the WRC, is also being offered this quarter.

Last quarter the Women's Resource Center served 2,500 people through programming and drop-in services. These services are vital not only to university students but to the entire Missoula Community. To continue offering such services, the Women's Resource Center needs visibility, that is, to remain in the University Center, and to have adequate space in which to function. It is only a few who are trying to take away a dream of the many. If we wish justice to be served, we all will have to do more. We'll have to make that effort to do things right . . . In the words of Holly Near, "Without me fighting, you can't just take my Dream away!"

Violence is used to support and preserve the institutions which guarantee the dominance of one group over others. Sexual harassment is one form. The threat of lynching hanging over blacks in the South at the turn of the century was another instance of the use of violence. So is rape. In neither case are those who commit the crime totally condemned by society; though there are laws on the books against such behavior, it is clear to the victims that it may be unwise to bring charges; and the victim is "marked" by the crime while the attacker is considered "normal". Both of these crimes serve as warnings to certain groups not to walk the streets alone at night.

The inability of women to speak directly of their experiences has led sexual harassment and other types of sexual violence to be greatly under-rated and underreported. Women feel guilt rather than anger after such incidents. Women also feel fear, not without reason, because the stigma resulting from public association with the issue is great.

Nothing is so terribly wrong with the normal attractions between men and women. We don't complain about sexual interplay between two consenting adults, if this is not made a condition of employment and if we are free to accept or reject sexual advances and are allowed to choose or refuse the people with whom we have sexual interplay with no hard feelings and no strings attached.

Editorial

A Chilling, Killing Draft Blows Away Individual Liberty

by Terry Messman

"The Chimes of Freedom Flashing
Flashing for the warrior whose
strength is not to fight.
Flashing for the refugees on the
unarmed road of flight.
And for each and every underdog,
and soldier in the night.
And we gazed upon the chimes of
freedom flashing.

--Bob Dylan

The chimes of freedom are in imminent danger of being silenced. Carter's plan to begin mandatory mass registration would require every draft-age citizen to inform on their self to the federal government, and keep Big Brother constantly posted on their whereabouts. Thomas Jefferson said individuals are born with an inalienable right to freedom. Military registration would abolish this freedom by requiring every born-free individual to carry a registration card or face five years in prison and a \$10,000 fine.

This means that those who don't have a government-certified stamp of approval to justify their existence would automatically be considered criminals. This is the first ominous step towards the total-surveillance society described in George Orwell's 1984. Perhaps the government could simplify matters by stamping a permanent I.D. number on every person's hand at birth.

Compulsory registration is the first chilling move to reinstate the draft and completely outlaw the human conscience. Forcing an individual to fight a war he may not believe in and to murder people he has never seen before is the ultimate form of tyranny. How can one practice inalienable rights to "life, liberty and the pursuit of happiness" when the military trains one for death, slavery and pursuit of hatred and murder?

Russian pacifist Leo Tolstoy (the author of War and Peace) made it clear that every human being with a conscience must defy all military commanders, refuse to be a pawn of the military machine, and renounce all participation in war: "A man with any sense of his own dignity cannot enslave himself to a master whose business is killing. Now just in this consists military service, with all its compulsion of discipline. A Christian cannot join a class of men whose business is to kill their fellow men. True Christians have always refused and now refuse military service."

Mike W

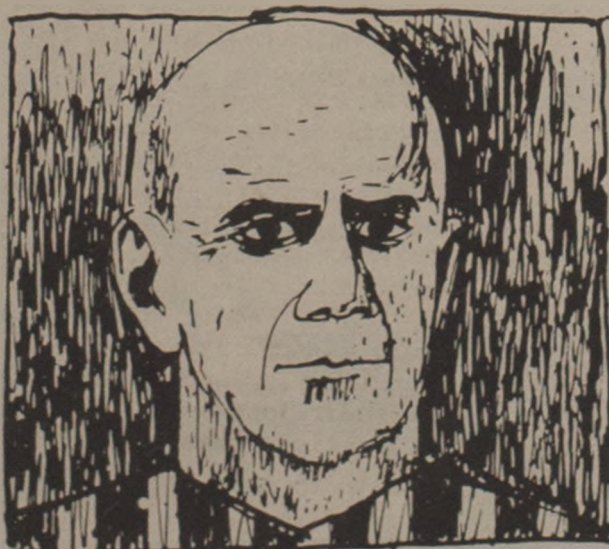
Mike Wisocki ran UM's Selective Service Information Center during the Vietnam War and he recently said that those freedom fighters who decide not to register will be "naked to punishment with no viable defense." Those who resist registration undoubtedly will have to go underground or go to prison. Either choice promotes a slave mentality: one can give the government total control over your freedom and

future, or sit in a government prison or always be on the road, looking over your shoulder for government agents. Any serious resistance to registration will demand a massive show of solidarity because the first few people who don't register may be heavily penalized.

S.B. 1722, the proposed criminal code reform bill has repressive features which would guarantee a heavy punishment for war resisters and could create an entire class of "prisoners of conscience." Sec. 1115 could impose a maximum five-year sentence and a \$250,000 fine on resisters who "physical... interfere" with military recruitment or "incite others" to evade military service. Picketing a local draft board or counselling conscientious objectors not to register for the draft could be illegal.

Sec. 1116 is an even more ominous restriction on freedom, imposing a sentence of up to ten years for civilians who write or speak against a war or conditions in a military base whose actions are interpreted by military authorities as "inciting insubordination." Insubordination is such a vague, catch-all phrase that military authorities could drive several truckloads of prisoners through this gaping loophole.

EUGENE V. DEBS
Nov. 5, 1855-Oct. 20, 1926



ART FROM THE WAR RESISTERS' LEAGUE 1979
PEACE CALENDAR

**FOR PRESIDENT-
CONVICT NO. 9653**

Pacifism and conscientious objection stretch in a long, honorable chain from the Civil War through Vietnam to the present. Tolstoy wrote, "No one speaks or even knows about the heroes of the war against war who have died under the rod or suffer in foul prison cells or in painful exile." It is our duty to keep their memory alive through a chain of pacifist solidarity that can validate their suffering and

nurture the reverence for life they were jailed for.

During World War I, according to historian Donald Johnson, "gangs of angry patriots whipped, tarred and feathered, and even murdered the opponents to war." Pacifist meetings were broken up and men were sent to jail for advocating repeal of the draft laws. In the early years of the war, according to Johnson, the army court-martialed objectors to the war and "one man was sentenced to three years despite his willingness to accept non-combatant service and others received outrageous sentences of 10-25 years merely for refusing to obey military orders at the camps."

In 1918, socialist leader Eugene V. Debs was sentenced to ten years in prison merely for making a speech that was "vaguely antagonistic to World War I." Debs ran for president on the Socialist Party ticket in 1920 and ran his campaign from his "presidential headquarters" in the Atlantic Federal Penitentiary. He received one million votes while still in prison. Debs' outspoken courage shines a light of hope to all war resisters and shows how free speech can't be imprisoned even by a federal penitentiary.

Conscientious objection to war is a fundamental human right. The government has no constitutional right to run roughshod over an individual's ideals, whether those ideals are based on Christianity, Buddhism, atheistic humanism, pacifism or simply stem from a heartfelt reverence for life.

In the past, the Selective Service was often more inclined to grant conscientious objector status to members of traditional religions, but the Supreme Court has ruled that C.O. status must be granted if an individual's moral objection to war stands in his belief-system as an equivalent substitute for traditional religious belief.

If one intends to become a conscientious objector, it is vital that he

(Continued on Page 14)

**PEACE
MARCH**



Wednesday, February 6 11 a.m.
MEETING Place: The Grizzly
at the University
DESTINATION: The Courthouse

S.B. 1722 Would Dim the Light of Freedom

by Barry Adams, Rainbow Family

Senate Bill 1722 should be called Senate Bill 1984 because if passed it would usher in a Big Brother era of repression that would severely restrict individual liberties and give the federal government sweeping power to stifle dissent.

The Light of Freedom shines through the ages to guide humanity toward living together in peace and unity. Always Freedom has inspired people to rise above the mire of doubt and take risks that would create a new human condition based on a union of equals, living in a harmony that can be achieved only by the realization of our rights to be free.

Our nation was founded and our constitution was forged with this desire for freedom as inspiration. The light of freedom shone strong and bright and many of the world's oppressed people came here to be part of the experience. Through the years there have been times when that light dimmed and flickered, as during the early days of civil rights and the Vietnam era.

During those days, our freedoms were threatened. Through it all there were persons who refused to forget that we have the right to be free--to disagree, when necessary, with our elected authorities. Many persons stood up and proclaimed their right to assemble, petition and redress their grievances.

The Free Speech Movement began at the University of California in Berkeley. Without those efforts to use our right of free speech, it is likely that this country would still be engaged in an illegal war in Southeast Asia. Students died at Kent State protesting that war and the Light of Freedom almost died with them. Yet other students and activists kept protesting until that war was finally ended.

S.B. 1722 is an oppressive bill that would threaten these precious freedoms. Three of the sections, Sec. 1114, 1115 and 1116 would be mechanisms to stop student protest against wars, would make it illegal to counsel a person to resist being drafted and would leave the military with the authority to decide if civilian criticism was "inciting insubordination." Harsh sanctions would be imposed on citizens expressing their free right to disagree with the government.

Another of the sections, Sec. 1334, could penalize "political activity at any federal government function: a court hearing, Congressional activity, regulating agency meeting etc." Secs. 1001-1002 imposes penalties for conspiracy that would criminalize the mere discussion of a demonstration or rally that, because of any incident, could disrupt a government function or proceeding. Secs. 1831-1834 make it illegal for a person to be in the area of such a demonstration even as an observer, even if they didn't know the meeting or demonstration was considered a "riot" by law enforcement officers.

Last April 4 students and community groups held a Die-in at the Missoula County Courthouse to protest nuclear

war and nuclear energy. If, by chance, some rowdy person had caused a situation that the police could construe as a "riot", it is possible that a bystander who was observing the Die-in could have been arrested under S.B. 1722. These sections jeopardize the rights of citizens to free expression and hinder their right to stand up and be counted.

Secs. 3101-3109 relate to wiretapping and other types of surveillance. Remember the infiltration of the FBI and other government agencies during the Vietnam era? These sections require telephone companies and landlords to cooperate with government wiretappers.

Sec. 1311 deals with hindering law enforcement. For example, if a friend has been accused of a crime such as marijuana possession and police asked you about his whereabouts, they would require you to inform on him or be subject to punishment. If a person violated draft-registration laws, anyone who helped that person could be punished for hindering law enforcement.

A demonstration which blocks a post office or federal building, a rally held in violation of a court order could become a federal crime, according to Sec. 1302. Picketing, parading or otherwise demonstrating within 100 feet of a fed-

eral courthouse while a trial is in progress is prohibited under Sec. 1328. Demonstrations during political trials could be cause for federal prosecution.

Those planning a demonstration or rally that could disrupt a government function could be prosecuted for conspiring under Sec. 1001-1002, even if the demonstration never occurs. The planning of anti-nuclear demonstrations which result in damage to property at an energy facility would also be a federal crime under Sec. 1702.

S.B. 1722 will give the government an iron fist that would stifle protest, erode civil liberties and make it easy for bankers, oil corporations and war mongers to carry on business as usual without effective citizen disagreement.

S.B. 1722 will be coming before the full Senate sometime in February. The American Civil Liberties Union has the latest information on the bill--contact Laura Berg at 543-6333.

The chains of oppression, however subtle or well-intended, lay harshly upon the spirit. This bill would darken the Light of Freedom. Students have always been in the forefront of the battle to keep our freedoms alive. How many more must be imprisoned before people in authority in this country understand that above all else, human beings will ever struggle to be free?

ARTICLE [I]*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

ARTICLE [VIII]

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE [IV]

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

University Center

SAC Notes

Room 105 243-2451

NORTHERN PLAINS RESOURCE COUNCIL -- 6th Annual Benefit Dinner, Auction, and Dance. FRIDAY, FEB. 15, 6:00 p.m. St. Francis Xavier Auditorium, at 431 W. Spruce St. Tickets \$5.00 available through ASUM or SAC.

DRAFT COUNSELING CENTER -- Ideas and volunteer help needed. Contact Jim Weinberg, coordinator, in the SAC.

MONTANANS FOR PUBLIC POWER -- The petitions for Initiative-13, the public power amendment, will be soon available through the SAC. Come on down, pick one up, get it filled with signatures.

MALMSTROM EASTER ACTION AND SERVICE -- Anyone interested in civil disobedience on April 6 at the Malmstrom minuteman missile base in Great Falls should contact Terry Messman or Ron Stief in SAC. Affinity group meetings are already in progress.

HEADWATERS ALLIANCE GENERAL MEETING -- is scheduled for February 6 at 5 p.m. in LA 102 to discuss involvement with URAN, the petition drive for the uranium waste-disposal ban, the public power petition drive, the April Energy Fair, the Malmstrom Easter Action, and anti-draft activities. Your support is needed. All interested persons please attend.

Kennedy's Collision Course with Civil Liberties

by Laura Berg, American Civil Liberties Union/New American Movement

Sen. Edward Kennedy's sponsorship of two very nasty bills--S.1722, the Criminal Code Reform Act of 1980 and S. 1612, the proposed FBI Charter--puzzles many people. Kennedy has, in fact, kept the criminal code reform proposal alive for the past four years despite considerable opposition and very little support, most of that support coming from the Justice Department and the FBI. The press, other members of Congress and the public, rather than studying these proposals, have relied upon Kennedy's liberal reputation to dismiss the critics as engaging in hyperbolic rhetoric.

Kennedy liberalism has never precluded assaults on basic democratic rights. This liberalism is part of an American reform tradition that is fundamentally flawed by paternalism.

The opponents describe these bills as proposals for political repression because together they attempt to eliminate political dissent by establishing a totalitarian policing system.

To understand why Kennedy would choose to steward such legislation through Congress, we need to look first at the political realities; Kennedy has not passed a major piece of legislation for several years. He is running for the Presidency. It is widely believed that the country as well as the Congress has shifted to the right. Kennedy assessed this situation and decided to sponsor an ambitious law-and-order bill, the Federal Criminal Code Reform Act. What better way to quiet some of the criticism from the right than to hold hands with arch-conservative supporters such as Sen. Thurmond (R.-S.C.) and Sen. Hatch (R.-Utah)? And now Kennedy can add to his conservative cache a proposal for an FBI Charter which legitimizes the past abuses of that organization--a bill which he introduced in 1979.

This political pragmatism began in 1976 when Kennedy made a deal with the late Sen. John McClellan, sponsor of the original version of criminal code reform, S.1. If Kennedy would support this legislation, McClellan would, upon his retirement, arrange for Kennedy to take his place as chair of the powerful Senate Judiciary Committee. But the full extent of this bargaining wasn't revealed until Dec. 4, 1979, after the Judiciary Committee approved S.1722. As soon as the vote was taken, Sen. Thurmond reminded the committee of Kennedy's commitment to McClellan and himself to report out a separate capital punishment bill related to the criminal code reform. Then with Kennedy's agreement, the death penalty bill, S.114, was reported out without debate and only three minutes of explanation on the contents.

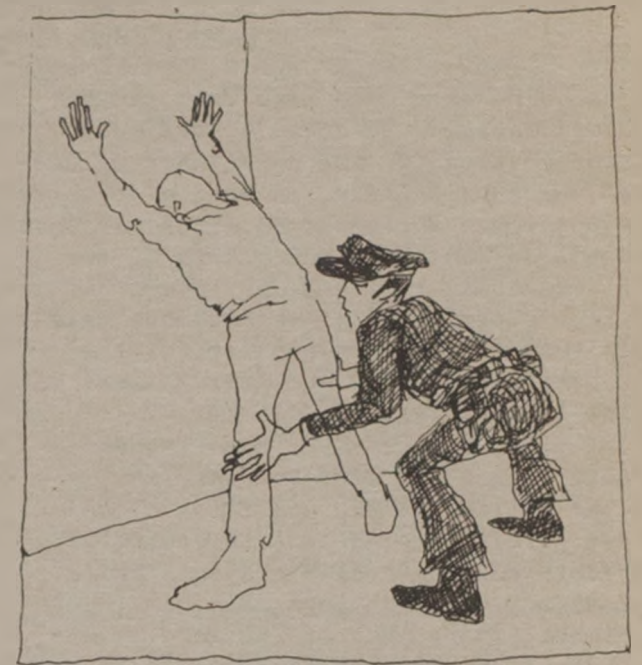
Now it's possible for S.114 to be amended to the criminal code proposal!

However, this is not simply an alarming example of betrayed liberalism. Tracing Kennedy's own political roots indicates a certain blind willingness to direct a collision course with the Bill of Rights.

Senator Kennedy welcomes the association of his political leadership with that of his brothers. But what is the record of the Kennedy administration on civil liberties?

A mythology has been nurtured by biographers and presidential aides, Theodore Sorenson and Arthur Schlesinger, Jr., that Robert and President John Kennedy were avid supporters of civil liberties. Although both the Attorney General and the President made gestures toward restoring political freedom to a country still held hostage to the orthodoxy of McCarthyism, these gestures were largely symbolic.

According to Robert Goldstein's scholarly study, Political Repression in Modern America, neither the President nor Robert Kennedy made any serious attempt to challenge the repressive apparatus established during the McCarthy period. The loyalty program, the Subversives Activities Control Board, the Attorney General's list (of dangerous Americans and organizations), the House Un-American Activities Committee (HUAC) and the virtually autonomous power of the FBI--all remained intact during President Kennedy's administration. In fact, those years saw a dramatic increase in the FBI's surveillance and COINTELPRO activities. Robert Kennedy approved wiretapping against news reporters, government employees and civil rights leaders including Martin Luther King. The Kennedy administration initiated new proceedings to enforce provisions of the Subversives Activities Control Board, initiated IRS harassment of left and rightwing groups and sat by while HUAC investigated the peace movement.



Goldstein concludes that: "It was fairly, if not entirely, safe to be a liberal during the Kennedy years, and to this extent things had improved: but freedom of speech, travel and association still did not exist for those with a radical critique of American society."

Kennedy liberalism has never precluded assaults on basic democratic rights. This liberalism is part of an American reform tradition that is fundamentally flawed by paternalism. Ted Kennedy has been a tireless guardian of the underprivileged and of social service legislation from national health insurance to the federal food stamp program. The objective of such legislation is the treatment of particular social ills by servicing human needs, but always at the expense of the rights of those whose needs these programs seek to meet.

(Continued on Page 13)



FS Proposal Threatens Wolf and Grizzly Habitat

by Hank Fischer, Defenders of Wildlife

I know a logger who's fond of saying, "The only good tree is a stump." Simply stated, he doesn't have much appreciation for the non-timber values of our public lands. A battle drawn along these philosophical lines may soon begin on Montana's North Fork of the Flathead River, where the Forest Service is proposing salvage timber sales in some of the best habitat for the northern gray wolf and grizzly bear in the lower 48 states.

The North Fork of the Flathead River forms the west boundary of Glacier National Park, and flows cleanly and purely through an extraordinarily remote and inaccessible area. While much of the North Fork area has thick timber cover, much of the wood is either too small, too far from markets or too inaccessible to be valuable. The Forest Service has termed this a "low commodity value" area.

However, the mountain pine beetle entered the picture in 1977 and dramatically altered the picture. Pine beetles bore into the trunks of trees, primarily lodgepole pine, and kill them. By 1978, large brown areas were visible and more trees were dying.

The threatened area has extensive aspen stands, bogs, chains of lakes and countless beaver ponds. Wildlife such as elk, deer, moose, marten and beaver are common and it's one of the very few areas where both the grizzly and wolf still roam.

There are at least two ways of looking at the pine beetle phenomenon. If you're a logger, you see millions of board feet of timber that will rot on the stump unharvested--an incredible waste of wood. If you're a conservationist, you probably view the change as an ecological event, part of the natural process whereby dense lodgepole pine forests are opened up, allowing brush and other leafy vegetation to flourish. Similar to fire, the beetles add to the diversity of the forest, which is good for wildlife. This change is particularly good for wolves, as more brush means more ungulates, such as deer and elk. It's also good news for grizzlies, which depend largely on a vegetarian diet.

The Forest Service has chosen to view the pine beetles through the eyes of the logger, and has proposed numerous timber sales for the North Fork, which is part of the Flathead National Forest. Proposed sales in three roadless areas in a place known as Ketchikan Creek are opposed by conservationists.

Ketchikan Creek drainage forms a block of rich, low-elevation glacial moraines adjacent to the Canada border just west of the North Fork River. The area has tremendous diversity, with extensive aspen stands, bogs, chains of lakes and countless beaver ponds. Wildlife such as elk, deer, moose, marten and beaver are common. Most importantly, it's one of the very few areas in all of the lower 48 where both the grizzly and wolf still roam.

Dr. Robert Ream, UM forestry professor, has been under contract with the U.S. Fish and Wildlife Service's Office of Endangered Species for the

last two years studying wolves in the Northern Rockies. Ream feels strongly about the value of the Ketchikan area for wolves. "I consider it of primary importance in terms of wolf recovery," he says. "In Montana, it's probably the best area for wolves we have."

Ream explains that the area has two of the primary attributes of good wolf habitat: an adequate number prey base and inaccessibility. He says the roadless nature of the area allows wolves to move about without encountering humans. Based on tracks and scats, Ream estimates that the area contains three or four wolves, perhaps more.



Dr. Charles Jonkel of the Border Grizzly Project has been studying grizzlies in the North Fork for the past several years. He's no less outspoken about the area's wildlife values. Jonkel reports heavy use of the Ketchikan area by grizzlies; last fall alone his workers captured six grizzlies on or near the proposed sale area and marked them. One bear had three cubs.

Jonkel has made it clear to the Forest Service that the best outcome for the grizzly would be if no sale were permitted. He cites numerous developments in the surrounding areas (extensive logging and road systems both in British Columbia and the United States, extensive oil and gas exploration in the North Fork, proposed coal development immediately across the border in Canada, hunting in British Columbia) to show why this area is so important. Jonkel says, "I fear that many of the individual bears are depending on the Ketchikan area as an area of undisturbed habitat within their ranges, without many other options."

Despite the strong wildlife arguments, it may be pure economics that should scuttle the proposed salvage sales in Ketchikan Creek. The cost of building roads in these roadless areas is extremely high, \$30,000 to \$50,000

per mile. The supervisor of the Flathead National Forest has already acknowledged that the cost of building roads--which is born by the taxpayer--will far outweigh the income that might be expected from the sale of the timber. This amounts to a subsidy to the timber industry, at the expense of the area's wildlife.

A subsidy might be justifiable if there was a wood shortage and our nation needed lumber, but right now there's a glut of timber on the market. Housing starts are down 14 percent from last year, and the immediate outlook isn't favorable. Several lumber mills in Montana have closed in recent months,

David J. Spear Photo

and current timber demand is low. The timber from Ketchikan Creek is not only small, but it's a long distance from the mills.

The value of wildlife, and particularly endangered species like the wolf and grizzly, is being severely underestimated by the Forest Service. There are other areas in the North Fork where timber can be salvaged without the threats to wildlife. Write to John Emerson (Supervisor, Flathead National Forest, Box 147, Kalispell, MT 59901) and voice your opposition to timber sales in the Ketchikan Creek area.

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The Prophet of Non-Violence

"My life...An indivisible whole."

These are the words of Mohandas Karamchand Gandhi, the prophet of love, the prophet of peace, the prophet of non-violence.

It would seem at first glance if not an absurdity, most certainly unpopular and anti-patriotic to speak of non-violence at this moment in our nation's life.

Our patience has grown thin. On the international front we seem to have become a stumbling, sleeping giant. And at home we spin our wheels doing little to preserve the best within us, and instead mock time by depleting our human and natural resources, as though we and they shall last forever.

It is not so much that we lack courage or moral and ethical principles, although there are those who would dispute this. It is simply that we have become lazy, tired and selfish, having experienced the feminist movement, preceded by the battle for civil and human rights, and in between, Vietnam. The question might well ring out, how much more can we take?

Helen Keller wrote, "Life is either a daring adventure or nothing . . . only by brave acceptance of change and an all-time crisis-ethics can one rise to the height of superlative responsibility."

Indeed, what a moment in our personal lives, what a moment in our nation's life, to promote change, to promote a daring adventure, to promote non-violence.

The shadow of the past, which dictates that violence is the only way, will unfortunately haunt most of us, and prevent our even considering non-violence as a possible alternative.

If we are on that dead-end road which nuclear annihilation would most certainly assure, then to take courage and seek to discover the truth of non-violence for our individual lives and possibly even as the nation's stance would be a most daring adventure.

There is no doubt that the world has been and possibly always will be in revolt against those of courage. No wonder the assassins' bullets could silence Gandhi and King; but their invitations to us can never be silenced.

Because of their courage, they lived life unafraid, basking in the changes which new insights brought them, actively retelling to all who would listen, and even those who would not, that eternal story of non-violence.

There is a larger message than our living only to die, and that is our living passionately and our involvement

by Ulysses S. Doss, UM Professor of Humanities

in the search for truth as individuals, as families, as communities and as states. The invitation to this truth lies within that age-old, wondrously beautiful, yet forever threatening story of non-violence.



During his life-long satyagraha campaign against racism and oppression in South Africa and India, Gandhi was jailed repeatedly for committing non-violent civil disobedience. He spent a total of six years of his adult life in prisons, often under dehumanizing conditions, for the "crime" of peacefully protesting injustice and discrimination. Gandhi transformed his personal suffering into a powerful tool for social justice. --EDITOR'S NOTES

Our technological age will not long entertain something as unprofitable and uneconomical as non-violence. No matter its failure to register on the ledger sheet, or that it is difficult, or that violence has always been the norm for settling conflicts with intruders, non-violence invites us still.

In Gandhi and King's world views, non-violence was our karma, non-violence was love in action which invites us to discover the fullness of our human potential. Gandhi's method was Ahimsa, non-violence. His means was Satyagraha, which literally translated means truth and love born of force.

Gandhi's struggle against colonialism, greed, pride, profit, nationalism, violence and betrayal are the same as those forces which today mock our lives.

Some too glibly believe that non-violence is for the weak and the timid. Quite the contrary. Gandhi again and again said, "real suffering bravely borne melts . . .," and this is the key to satyagraha. Without heart, without fortitude, but most of all without courage and love, non-violence is impossible.

Today we are called by the age-old truth of non-violence to address what we have allowed our persons to become, both within ourselves and within our families.

If the subtle residue of violence resides there within us, then that is our first calling; there where we need forgiveness, there where our loved ones need forgiveness, there where communi-

cation has broken, there where silence and anger reign, there where patience and learning to see from their eyes has long been neglected, there where the house needs to be transformed into a home of love, as communities of love are created through the spirit of non-violence.

It is only then that one is fortified with the courage and wisdom necessary to suffer and to win the adversary over to the truth of non-violence. Gandhi believed suffering heals. Gandhi's invitation was simple enough: the satyagrahi must, even at the risk of their lives, dissuade the government from its endless blindness to human suffering, from its oppressive development of new armaments, from its world-wide ecological abuse.

Gandhi's invitation was simple enough: the Satyagrahi must, even at the risk of their lives, dissuade the government from its endless blindness to human suffering.

What for us today? Our invitation is even more clear than it was during Gandhi's struggle against British colonialism and King's protest against this country's racial practices.

We are being called upon to decide whether we will support, by our silent acquiescence, nuclear armaments and military registration or whether we will choose Gandhi's path of non-violent resistance against weaponry and warfare.

The choice must be made by every individual, who must listen to his inner voice and then follow his heart, even if it leads to personal suffering.

I believe we are invited to become a new kind of soldier, a new kind of nation, and thus a new kind of people. Every sign points to the unbelievable opportunity of change awaiting implementation. To conserve more, to use less, to share more, to minimize our wants, to learn that in this suffering with less lies our greatest gift as individuals.

We are being invited to reevaluate how we have existed and answer whether endless materialism has ever made a person or nation whole or well.

Once again the invitation to be receptive to a spiritual life draws nigh, and the song of non-violence, even after all these years, invites this new generation to sing its mighty refrain by the way in which we choose to live. "But my life," said Gandhi, "is an indivisible whole."

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Synfuel Plants Would Devastate Farmlands, and Air & Water Purity

by Jim Weinberg, Headwater's Alliance *

The proposed synthetic fuels program is the latest band-aid cure for industrialized societies. It is also the most expensive. Under the program Jimmy Carter envisions, not only will agriculture and water, vast amounts of coal, and regional lifestyles suffer, but also the illusion of free enterprise itself will be sacrificed.

With the exception of the military, the synthetic fuels complex will be the largest marriage of industry and government in the world. From \$88 to \$145 billion will be guaranteed to the energy conglomerates by the federal government to get the synfuels complex on line. It is the largest economic program that so-called private capital has undertaken, surpassing even investment in nuclear power.

The real question is not whether the synfuels complex will work, but whether the people of this country can afford, both economically and socially, to make it work.

the economy, to accommodate the needs of the synfuels complex. Entire states and whole regions of the country will be drastically affected. The fight against inflation will suffer as a direct result of the program; the national debt will rise to greater heights, and under the direction of only a few, vast sums of money will be released into the economy. Since synfuels cost more than crude oil or natural gas, energy prices will drive up the prices of all consumer goods.

The consequences of the synfuels complex on the environment, particularly agriculture, will be disastrous. The Department of Energy's (DOE) two primary criteria for siting of synfuel plants are sufficient coal reserves to supply the plant for 25-30 years, and sufficient water.

The plants will be built in the West, primarily on or near agricultural lands. The Federal Government is hoping

The August 1979 issue of "Environmental Policy Center" warned that, the DOE might require "abrogating existing interstate water compacts, state and local water arrangements, Indian water rights, and even treaty obligations with Mexico".

Synthetic fuel production will necessarily supplant agriculture crop production in many areas of the West. It is apparent that agriculture cannot compete with synfuel production for water resources on an economic basis.

Air pollution resulting from the synfuels complex could be disastrous for the West, and for the global environment. Acid rain has already led to the deaths of tens of thousands of lakes in North America.

The economies of whole regions will shift from food production, to energy production which will largely eliminate the possibility of agriculture in those areas for the foreseeable future. The Environmental Policy Center wrote: "As demand for U.S. food increases at home and abroad, there will be new demand for agricultural land and water. Given a major synfuel program and favorable energy mobilization policies, energy and mining interests will be granted priority over farmers and ranchers for limited land and water, precisely at a time when agricultural resources should be preserved for economic and humanitarian reasons".

Air pollution resulting from the synfuels complex could be disastrous for the West, and for the global environment. The release of carbon dioxide from synfuels will be twice that of current fossil fuel use. The fuel must be burned twice--first in the production of the fuel from coal, then again during the end use of the fuel. An increase of CO₂ in the global atmosphere of this magnitude contributes greatly to the possibility of the 'green house effect' overheating the global climate.

The burning of coal for the synfuels complex would also lead to the release of significant amounts of sulfur dioxide and nitrogen oxides, the principle causes of acid rain. Acid rain, already a severe problem in parts of Europe and eastern North America, is slowly moving into the West. Acid rain has directly led to the death of tens of thousands of lakes in North America, primarily those near industrial areas. With the establishment of the synfuels complex, lakes and water systems in the West can expect to fare no better.

Clearly, if we were to plan wisely for the future of ourselves and our children, the synfuels complex would not even be considered. At a time when all signs point towards the necessity of decentralized, small scale, renewable energy sources, coupled with a sincere and sacrificing drive for conservation, our country is steering recklessly at full speed towards the opposite.

The synfuels complex is a stop-gap measure, arrived at out of sheer desperation. The coal reserves won't last forever. What next, after we've strip-

(Continued on Page 5)



At the end of last year Congress appropriated \$20 billion in the form of loan and price guarantees for energy conglomerates to begin production of 10 to 12 plants, all employing various technologies to transform coal into oil or natural gas. If all goes well, an additional \$65 billion will be handed over to the energy conglomerates in 1985 for the construction of 30 to 40 more plants. We can surely expect these projected costs to increase 100 to 200 percent, not including inflation, if past capital-intensive energy projects such as nuclear power, are indicative of the cost overruns for the synfuel complex.

All this money will come out of taxpayers pockets. Remember, we are talking about billions of dollars. A synfuels complex on the magnitude envisioned by our great leaders will doubtlessly gain powers similar to those of the military-industrial complex. Money will move around the country and

to produce 1.5 million barrels of synfuel per day by 1995, requiring at least 250 million tons of coal annually. This huge demand for coal will call for increased strip mining, especially in the West, where 1000 square miles of land will have to be stripped each year to meet the demand.

Expanded coal demand will increase the pressure to stripmine alluvial valley floors and prime farm land, which are presently subject to strict reclamation standards under the Surface Mining and Reclamation Act of 1977. Utility companies would like nothing better than to open up these lands to strip mining under a "national interest" mandate.

However, agriculture will primarily be threatened through the loss of valuable water rights in the semi-arid West. Each synfuel plant will need 20-30,000 acre-feet of water per year, and coal slurry pipelines will require an additional 25,000 acre-feet per year.

David J. Spear Photo

Alternative Energy Shines Rays of Hope

by Mike Kadas, Headwaters Alliance



David J. Spear Photo

Under a system of large centralized power plants, it would be comparatively easy for a foreign power or a domestic organization of monkeywrenchers to sabotage power facilities and essentially shut America down. A decentralized system of self sufficient communities and even households would be virtually impossible for any organization to shut down.

Jobs and opportunities will abound in the alternative energy businesses. Work will be provided for sheet metal workers, and production line workers of all kinds. A dollar spent on energy would be shifted from the huge steel and concrete computerized structure to the person installing insulation or a solar collector. A study by the House Subcommittee on Nuclear Power Costs reports that, \$2 billion spent on twin 1,150 megawatt nuclear units would produce 16,000 man-years of employment for construction and operation. The same \$2 billion spent on solar energy and conservation would generate 64,000 man-years and save three times the energy generated by the two nuclear plants.

Local workers could move into the jobs created, as opposed to the large scale worker migrations required for large capital-intensive projects. This point is illustrated well by the fact that over 90 percent of the construction workers on the Northern Tier Pipeline would be from out of state.

For industry, the process of co-generation, using "waste" heat for space heating and electrical generation instead of pumping it into the atmosphere, would create enough extra to help in heating the surrounding community. It has been estimated that Hoerner Waldorf wastes enough heat to warm the North Side houses.

The idea of not having to send a hundred dollars or more a month to Montana Power is almost stifling. It seems too good to be true . . . but check it out, it is.

Of course, there is one catch--if you're going to save or make money on energy, you may have to do it yourself. For a good book on home energy savings write: Energy Division, De-

partment of Natural Resources, 32 S. Ewing St. Helena, MT 59601 or call the department at 1-449-3940 and ask for a free copy of "The Montana Energy Saving Handbook for Homeowners."

Alternative energy is available, economic and offers something for everyone. Amory Lovins said it well in Soft Energy Paths, "a soft path simultaneously offers jobs for the unemployed, capital for business people, environmental protection for conservationists, enhanced national security for the military, opportunities for small business to innovate and for big business to recycle itself, exciting technologies for the secular, a rebirth of spiritual values for the religious, traditional virtues for the old, radical reforms for the young, world order and equity for globalists, energy independence for isolationists, civil rights for liberals, and states' rights for conservatives."

The Bonneville Power Administration has said it could insulate 200,000 homes with the \$250 million it would cost to build the Libby re-reg dam. Even more importantly, such an insulation program would save 800 million kilowatt-hours of electricity, compared to the 280.3 million kilowatt-hours the dam would produce.

Because soft technology facilities are generally smaller and simpler than such monstrosities as pipelines and power lines or nuclear, coal and synfuel plants, they are easier to build and are completed sooner. Capital can be reinvested in new projects in a year or two instead of stagnating in the form of bonds for ten or fifteen years.

By saving energy through conservation, we don't need to generate as much and can begin closing down the worst polluters. The energy companies always cry that conservation is nice, but just won't do enough. Yet the average Swede, who has nearly the same standard of living, uses only 60 percent the energy his American counterpart uses. When planned carefully, renewable energy sources, such as solar, wind, biomass and small hydro have only limited impacts on their environments.

Synfuels Pollution

(Page 9 Continued)

mined all the coal in our greed to maintain our energy-squandering lifestyles? More and more capital will have accumulated into fewer and fewer hands.

As the institutions of our society become bigger and more complex, there is less and less room for average people. The synthetic fuels complex will only accelerate this frightening trend, forcing more and more people into lifestyles they can barely tolerate, subjecting them to working conditions that only demoralize and hinder their intellectual and spiritual development, and intensifying their vulnerability to insidious and malicious control by political and economic institutions that gain power through the concentration of wealth.

Where Do They Get All That Energy?

Cary Holmquist, ASUM President
Eugene Beckes, UC Gardener
Ron Stief, SAC Director
Mike Dahlem, State Coordinator,
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Repression Is Ancient as Witch Hunts

by Becky Owl, Headwaters Alliance

When the people of a nation are experiencing a terrible period of fear and repression, they always look for some single, specific cause to justify people's actions. This desire to explain is often self-defeating, since so little really distinguishes one era from another: the roots of repression and fear are all the same. An example of this timelessness was presented recently in the University Theatre.

The Crucible by Arthur Miller is a timeless and popular play that focusses on the Salem witch hunts and trials. The best of the characters move through their world with a sense of justice that is not just a legal but a moral question.

Although the Pilgrims came to America with the hope of establishing a new utopia, their purpose was so ill-conceived as to let them expel people with different beliefs just as the Pilgrims had been expelled. This intolerance set the tone for a consistent policy of "America: love it or leave it." The atmosphere of the witch-hunts involves the same sense of fanatic commitment and patriotism as the Palmer Raids of the early 1900's, McCarthyism during Miller's own day, and the harsh treatment of civil-rights workers and anti-war protesters. It is the same spirit that is behind SB 1722 in the Senate right now.

What I find interesting is that the majority of Americans have always watched these atrocities, not approving and yet allowing them to continue. This relates to the concept of non-violence--really non-responsibility--that seems to pervade our thought. That is, personal violence is a crime to avoid, but mass crimes such as the repression of dissenters cannot be blamed on the individuals within society.

Miller describes this as "The mystery of the handing-over of conscience."

Miller describes well the tactics of witch-hunts. First, he establishes a feeling of awareness and dread, the beginnings of accusations. People are setting the framework for betrayal. One woman feels remorse and confusion, a man panics and accuses without deliberation--or perhaps his panic is feigned in an attempt to gain wealth. Some are caught in lies that come back upon them, and some are skillful enough to evade discovery. Already the net has become thick with confusion, false accusation, fear, and a feeling of unrest that can only be dealt with by blaming another.

The practice of finding a scapegoat is so common in America's treatment of her minorities that it becomes tedious in its obviousness. The feverish anxiety of patriotism always strikes the country as it prepares for great upheaval.

Greed and selfishness may inspire the original accusations, but they soon develop a life of their own. Those who begin such work rarely anticipate the end result.

Miller's skillful construction approaches its climax in the third act, when the characters are overflowing with guilt, anger and delusion. Even the reticent strike out in fear.

Since the western sense of justice relies upon finding who is at fault, a sacrificial lamb must be found. As Miller explains, "Ours is a div-



ided empire in which certain ideas and emotions are of God, and their opposites are of Lucifer. It is as impossible for most men to conceive of a morality without sin as of an earth without sky...The world is still gripped between two diametrically opposed absolutes...A political policy is equated with moral right, and opposition to it with diabolical malevolence."

When people are measured by their ability to lose themselves in the majority view of "normal," there remains little hope for those who wear the mark of their uniqueness on their face, accent or beliefs. Immigrants suffer heavily through times of repression, such as the early 1900's. In one incident during the Palmer raids, union men were meeting together to learn auto mechanics. They were arrested and one was held for five months without charge against him. The Committee of Public Information had convinced people early in World War I that the war was nothing less than a moral crusade. Their propaganda had worked too well: not only were the Germans our enemies, but any foreign belief was to be silenced--Salem community had enlarged to include the whole United States.

The vigor of the righteous triumphs momentarily when the servants of the

devil are hanged, but soon they are sick with revulsion and shock. The last act of Crucible shows the inner workings of a condemned man who feels it is deception to pretend he is a hero. The others accused have quietly and with dignity gone to their unjust death, but one man cannot pretend his sin is less than those who condemn him. He feels no purpose is served by dying like a saint, so he confesses and signs the false indictment. But when the judges begin to use him as an example to the villagers, he rips the confession and proclaims his essential humanity. His death rings in the minds of those left to face the madness.

Others in history have had to play this role: Emma Goldman and Eugene Debs in the early 1900's and Dalton Trumbo of Miller's own day--those who recognize their own weaknesses and yet are empowered with the ability to speak as the conscience for an age. Our future is bright with the promise of more repression and evil doings. Who shall stand for conscience and the truth? It would be wise to look to Miller's play and our history and recognize the eternal workings of those committed to other's suffering.

Hungry for Bread and Justice

By Gayle Sandholm, Campus Methodist Minister

While we in the United States can still escape the grim sight of hunger, it becomes increasingly difficult to do so. Millions of men, women, and children bear severe and often irreversible effects of malnutrition. The United Nations estimates that 500 million malnourished people live in the world today. The World Bank places the figure at one billion.

This mass of humanity shares "a condition of life so characterized by malnutrition, illiteracy, disease, squalor, high infant mortality and low life expectancy as to be beneath any reasonable definition of human decency." (World Bank Study) Many believe the dismal condition of these absolute poor poses as great a long-range threat to global stability and peace as the arms race.

From Missoula to Cambodia, malnourished, hungry people wait in lines for food to sustain them a few more hours or a few more days. In the struggle to survive, people hunger for bread and they struggle for justice.

Understanding the existence of this mass of hungry humanity is not easy. The pieces of the puzzle are many. Some view world hunger as an historical misfortune. Malthus predicted that widespread hunger would be the inevitable result of overpopulation.

Others view the plight of those who suffer as a consequence of political, social and economic arrangements. Rather than seeing life as unfair, these analysts look to a human-created disorder.

The President's Commission on World Hunger has focused an ongoing debate on these issues. Meeting since October 1978, the Commission's purpose is to "establish clearly the causes of domestic and international hunger and malnutrition" and recommend appropriate remedies.

The preliminary report links hunger and poverty: "World hunger has many interrelated causes...However, the central and most intransigent cause is poverty. Hunger, therefore, is primarily a political, economic and social problem." Preliminary recommendations, however, lack the alternatives to deal with this assessment. Increased development assistance, food aid and food stamps are favored over fundamental political, social or economic (systemic) changes.

How can we respond? What changes might we pursue?

Improvements in current U.S. policies and support of assistance programs for the hungry are crucial to the resolution of the present crisis. The right to food is as fundamental as other human rights. Development assistance, agricultural policy, nutrition programs, food stamps and meal programs are vital necessities.

Debate over the political use of food has prevented the Development Assistance Bill, HR 4473, from being resolved. Debate over restrictive amendments, which would prevent food aid from being offered unless certain political conditions are met, has led to inaction

in the joint House-Senate Conference Committee. Meanwhile the Food for Peace program, PL 480, will likely be increased to find markets for surplus grain. The dilemma raised in the past years swings between food aid for humanitarian purposes or for use as a political tool.

On the domestic scene the food stamp program reflects increased use in rural and farm communities and among the elderly. Funding needs to be renewed. Action by the House Agricultural Committee is needed by April 1. This committee is being lobbied to respond to the grain embargo. Hopefully the House will complete this food-stamp legislation in time. Advocates are needed to press for this action.



Locally, the Poverello Center continues to provide hot meals six days a week to an average of 80 persons a day. A clothing center plus counsel and referral services are provided. Ongoing support is needed. At the University of Montana persons may contribute food and clothing in the collection box on the first floor of the University Center. The Hunger Institute's "Project Poverello" has an information table each week in the U.C.

Systemic changes leading to food self-sufficiency are critical to fundamental change. While food aid must continue, we must begin to resist forced food dependency and work to remove barriers so others can build "new self-reliant societies in which the majority of people directly control food producing resources." (Food First, Frances Moore Lappe and Joseph Collins.) And we can work for self-reliance at home as well. On the international level the debate has focused on the call for a New International Economic Order. Venezuelan President Carlos Perez told the World Food Conference:

"Blame for the unfair price pattern of cheap raw materials and highly-priced manufactured products can be placed on

the financial centers of the powerful nations. A drastic revision in the terms of international trade is therefore indispensable for solving both the world food crisis and the misery in which more than half the inhabitants of the earth live."

Locally, we can support networks to link farmers and consumers more directly. The Northwest Alternative Market, composed of a variety of groups with varying philosophies, is working in this direction. The People's Market, an organic food co-op located in the basement of Freddy's Feed and Read, seeks to offer this alternative.

Many are seeking to act on the parallels between systemic changes at home and abroad as captured in this comment from Collins and Lappe in Food First:

"The prescription for food self-reliance presented here is not simply what 'those poor, hungry countries' should do. Redistribution of control over food-producing resources is the only path toward true self-reliance for the industrial countries as well. By understanding the parallels, the majority in the industrial countries will come to see that the hungry masses they are often made to fear are, in reality, their natural allies. We are all in a common struggle for control over the most basic human need--food."

Changes in individual lifestyles are indispensable to creating a humane future. Advocates of a just and life-giving society must continually seek new understanding and insight. Books like Food First or Food For People, Not For Profit provide a good start.

Activities which bring you closer to the earth and to the poor will instruct you deeply. Fasting, living more simply, cultivating a garden, exploring your eating habits may help. The resources are endless. Individual action seeks not only our own well being. Through one's contemplation and style of living we can nurture a solidarity with all who struggle for bread and justice.

Those seeking more information might contact the Hunger Institute at the SAC office or at 538 University. The crisis of hunger challenges all to a profound conversion in values, interests and loyalties. Learning about and responding to the hunger for bread and justice becomes not a lesson in misery but a channel for a great awakening in our lives.

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Revival of Rock's Rebellious Spirit

Reviewed by Terry Messman

The 1980s began with the defiant roar of some heady, exhilarating music that seems to herald in a rock and roll renaissance, a resurgence of rock's rebelliousness. The end of the decade of the 1970s awakened rock artists to the realization that rust never sleeps and shocked them into embarking on a quest for freedom at point zero.

Neil Young has taken the musical world by storm with his two latest albums, Rust Never Sleeps and Live Rust. Young never seems to grow old; he constantly rejuvenates himself by taking major risks with his music, his emotions, and, one sometimes suspects, his very sanity. The hypercharged intensity of "Hey Hey, My My (Into the Black)" reportedly caused a young punk rocker to exclaim that Young is one of the few musicians who burns even more brightly now than he did ten years ago.

Young has always been a seeker trying to expand, or blow apart, his mental horizons. On one of the most galvanizing songs of Live Rust Young plunges himself into the eye of the "Hurricane", exposing himself and his audience to a relentless emotional windstorm. His band, Crazy Horse, pulls out all the stops and shatters all musical limits with the seething passion that has always driven the best rock. Young's guitar playing seems at times to transcend chords and melodies, exploding all musical structure, leaving a rousing roar that streaks from crescendo to the ultimate melting point where music becomes raw emotion and the listener's synapses burn out trying to follow Young's guitar pyrotechnics.

His singing on "Hurricane" reaches an apex of intensity as he describes an emotional odyssey that drives him to search "far across the moonbeams" for that magic companion who can "dance on the light from star to star." The overwhelming gale-force of this hurricane of love blows him away - he needs a refuge "somewhere safer where the feeling stays." Perhaps inner peace can be found only in the very eye of the hurricane - "there's calm in your eyes."

Side two of Rust Never Sleeps features Crazy Horse at its raucously rocking best. "Powderfinger" is a rousing pacifist anthem that lights a long sizzling fuse with incendiary guitar playing that burns down to the powder charge and literally explodes at the song's conclusion, killing the singer. The singer is pushed into making the fateful decision to use his rifle to defend his family and he lives to regret his knee-jerk violence: "Raised my rifle to my eye, never stopped to wonder why, then I saw black and my face splashed in the sky."

His mind is blown by the same bullet he fired at the enemy, and the singer learns an invaluable lesson in non-violence while drawing his last breath: "Shelter me from the powder and the finger. Cover me with the thought that pulled the trigger." The violent thought that pulled the trigger becomes his epitaph.

Young's chaotic mood changes and carries him from the hilarious lampooning of divorce and sexism in "Welfare

Mothers" to the wildly imaginative "Sedan Delivery." The strange surrealism of the latter song is explained by Young's admission that his fantasies were unleashed while he was "involved in making another delivery of chemicals and sacred roots."

The largely acoustic Side one is a showcase for Young's expressive, plaintive voice, his vocal inflections subtly changing with the mood shifts in each song. "Thrasher" is a moving testimony to Young's ability to shed his skin and revolutionize himself: "It was then that I knew I'd had enough, burned my credit card for fuel. Headed out to where the pavement turns to sand with a one-way ticket to the land of truth."

"Thrasher" describes a search for truth which carries him through "libraries and museums, galaxies and stars" and beyond, to his ultimate destination - a place of breathtaking beauty: "Where the eagle glides ascending there's an ancient river bending down the timeless gorge of changes."

In "Pocahontas", Young tells of his need to leave behind his soulless environment: "The taxis run across my feet and my eyes have turned to blanks - in my little box at the top of the stairs." He then identifies his individual quest for a new spiritual home with the archetypal refugee status of the entire Indian race, who he envisions "in a long and hurried flight from the white man to the fields of green and the homeland we've never seen." The paradox of a homeland that has never been seen is an enchanting symbol of the dimly felt, but never consciously seen, visionary home that is always present in the depths of humanity's psyche as a desire for utopia.

Young first deplored the treatment of Native Americans in the mid-1960s when he wrote the song "Broken Arrow" while a member of Buffalo Springfield. Young's condemnation of the U.S. treatment of the American Indian has grown more bitter and outspoken over the years, and "Pocahontas" is a searing indictment of centuries of genocide:

"They killed us in our teepees and they cut our women down. They might have left some babies crying on the ground." Young exposes the intimate connection between exploitive corporate profiteers and the white man's destruction of the Indian's ecologically whole way of life: "They massacred the buffalo kitty corner from the bank."



Young's moods swing wildly from the hilarious lampooning of divorce and sexism in "Welfare Mothers" to the wildly imaginative "Sedan Delivery." The strange surrealism of the latter song is explained by Young's admission that his fantasies were unleashed while he was "making another delivery of chemicals and sacred roots."

FREEDOM AT POINT ZERO

The Jefferson Starship

The latest Jefferson Starship album is a soaring search for Freedom at Point Zero, and an attempt to preserve idealism while living in a hostile no-man's land. The band members sing, "I like to move at the speed of light, Einstein says I can't but I can." As if to make good on this boast, Craig Chaquico's lightning-fast guitar solos almost leave earth and burst into the ozone layer.

Grace Slick and Marty Balin have left the Starship and Slick's soaring, siren vocals are missed, but Mickey Thomas sounds similar to Slick in his high-pitched singing. The group vocals and the glittering sonic psychedelia that has always been the Starship's trademark bombard the listener with a wall of sound that fills every breathless second with raving rushes.

Paul Kanter, the only remaining founder of the original Jefferson Airplane, has never given up his star-struck romanticism, as the song "Girl With The Hungry Eyes" shows us. But if Kanter still wants to accelerate the Starship into hyper-drive and reach the stars, his rapturous ideals are tempered by a bleak awareness of the deadly Earth-reality he is trapped in. Kanter unflinchingly confronts his lethal environment, but still manages to find hope even in the Plutonium Age: "I am the child of atomic war, you are the child of the overlord, let's get together on the killing floor...She holds up half the sky, the girl with the hungry eyes."

Kanter is fully aware that we all live under the guillotine of atomic war and are enslaved by the "overlords" in corporations and the government, but he is still able to dance on the "killing floor" of a devastated environment.

Similarly, although "Lightning Rose (Carry the Fire)" is a sparkling celebration of love and consciousness expansion, Kanter's written introduction shows he is fully aware of how far away the real world is from his fantasy of liberation: "We control the water flow, we control the power from Fusion Reactor #12, the walls of the city crumble."

Kanter's antidote to the technological fire from nuclear-fusion reactors is another kind of fire, a soul fire:

"Carry the fire--beyond all desire
Carry the fire--brighter than the sun
Love is a fire in the rose."

The song ends with night dreams opening up new horizons and blowing down the city walls.

In "Things to Come," Kanter repeats his exhortation to tear down all repressions: "Shatter the glass and all the walls between us." After the walls are

(Continued on Page 13)

Activists Battle Nuclear Hazards

ENERGY WAR: REPORTS FROM THE FRONT

by Harvey Wasserman Reviewed by Ron Stief

Once in a while it's nice to set aside all the scientific and technical reports giving the arguments against nuclear power and corporate-controlled energy systems and simply reflect on the road the struggle for a non-nuclear and decentralized energy future has traveled.

By now, the road is getting to be a long one, and it has taken on a history of its own. Since February 22, 1974, when Sam Lovejoy, a young organic farmer from the small town of Montague, Mass., toppled a 500-foot weather tower which monitored weather patterns for a planned nuclear power plant, the fight has truly escalated to the level of an "energy war".

In *Energy War*, Wasserman gives the reader an accurate, comprehensive, and enthusiastically supportive account of the struggle to stop nuclear power which began after Lovejoy's "Shot heard round the world". Wasserman is one of the anti-nuclear movement's most widely-read advocates, it seems as if there hasn't been a development in the energy war which has escaped his attention.

He gives an excellent account of the long fight against nuclear power in Seabrook, Mass., a battle which has also most become the national paradigm and

trend-setter for resistance to this unwanted energy source. In addition, he refreshes our memories on such landmark events as Three Mile Island; the anti-nuke/Native American protest against uranium mining in Grants, New Mexico; the day 300 small Japanese fishing boats were lashed together, surrounding and effectively preventing Japan's floating nuclear reactor from putting out to sea; the huge protest and massive civil disobedience at California's Diablo Canyon Reactor; and others.

He also discusses various tactics which have been employed over the years by both sides, from civil disobedience at Seabrook to the suspicious shooting death of Michael Eakin, a well-known anti-nuclear activist in Texas; from the power-tower toppling of farmers in Minnesota to the "Cape Cod Ark", a creation of new-age farmers in Massachusetts consisting of a 90-foot-long greenhouse filled with fishponds and gardens and designed to be the sole source of food for an entire community. There are even a couple of pages devoted to the Montana campaign for its anti-nuclear Initiative 80; Wasserman calls it "the biggest referendum surprise of all."

If seeing Montana forever immortalized on pages 122-123 of *Energy War*

isn't enough to make you want to pick up the book and read it, Wasserman's clarity and thoroughness is.

His intent is obvious. In the first chapter, titled "Nuclear Hazards: Visions of the Apocalypse", he describes the misrepresentations, outright lies, and public whitewash campaigns that completely envelop the nuclear industry and its regulatory agencies. Wasserman predicts: "Don't be surprised if, at some point soon, a scandal develops over the atomic issue that entirely dwarfs what we now remember as Watergate."

In the last chapter, "Beyond Three Mile Island," he provides a fitting conclusion to the previous pages of unrelenting indictments he delivers against the madness and irrationality of the corporate-controlled energy industry. He writes: "We have no other options (than to fight). How we get our energy affects at the most basic level how we live. A society that is destroying the planet to get its power cannot hope to achieve inner or global peace. There's the real energy war." Or, in the words of a windmill expert, William Heronemus, who is quoted at the beginning of Part Three, "On to the Sun", "If this were a war, we'd have solar energy in a year."

The Jefferson Starship

(Page 12 Continued)

shattered and the doors of perception are opened, the song pushes on for the ultimate breakthrough: "Wrap yourself in a cloak of fire and drive on through. And the light it will amaze you!" Light has always been a recurring symbol in Kanter's vision quest and light shines in so many forms in his lyrics - as fire, as lightning, as "the first light of the rising moon," and as soul fire - that it appears as if the Starship was at last in sight of the stars.

The closest encounter with this light occurs in "Freedom at Point Zero," where Kanter describes a celestial vision: "Great light in the sky tonight, oooh honey it's burning bright, come and take me away tonight." It is easy to mock Kanter sometimes for indulging in cheap utopian fantasies, but over the last 15 years he has remained remarkably true to his dream of entering a transcendent realm of illumination and unity. He has hung on to his vision through all the ecstatic highs and agonizing lows of the last decade and is fully aware of the sacrifices that must be made to pursue a dream: "It's a hard world for you and I. I'm going upstream to hunt for a dream."

Kanter's gift to his listeners is the message that hope lives on despite the tragedies that grimly confront us from all sides: "I got a note from the heart of darkness - the melody isn't over." Kanter has looked deeply into this heart of darkness and has seen all the violence it holds, and yet has kept his faith in a utopia where the entire world is awakened to the spirit of mystic unity that flows through everyone, everywhere, forever:

"Through every forest and all the trees in all the air
For all time and all space, in every land and every place
In the seas and beyond the sky -
it's gonna be ALL RIGHT."

The 1980s began with the defiant roar of some heady, exhilarating music that may herald a rock and roll renaissance, a resurgence of rock's rebelliousness. The end of the decade seems to have awakened rock artists to the realization that "rust never sleeps" and shocked them into embarking on a quest for "freedom at point zero."

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Kennedy's Collision

Page 5 Continued

As anyone who has tried to use such services will tell us, the possibility of demanding rights to privacy, to information or self-determination does not exist. Once we become involved in the web of social services, we must submit. They'll find us a job--but forget about rights to organize a union. They'll insulate our homes, meet our energy needs with synthetic fuels--but forget about any rights to a clean and healthful environment. The Great White Fathers will provide!

These "solutions" are conceived in a way that this erosion of rights becomes intertwined with dependency. Centralized bureaucracies only intensify this paternalism. The power and authority are so far removed from the delivery of human services that there is no place to make claims to our rights or register our opinions.

We will never find ways to cure the social ills that the Ted Kennedys so correctly identify, without the rights to articulate what our needs are and how they might best be met. And at this juncture we will necessarily need the political rights of protest. There is another American tradition of social justice--one that tries to empower people by establishing universally applicable rights to have common needs satisfied.

Senator Kennedy's proposals for political repression are the antithesis of that objective.

Public Input Needed to Protect Air Quality

by Maria Essig, UM Environmental Studies Program

Winter brings the inevitable temperature inversions and air-stagnation alerts which remind one unpleasantly of the poor air quality in Missoula. The problem isn't limited to Missoula, however. Air pollution is an unfortunate fact in most of Montana's urban areas. Current monitoring also reveals that the pollutants released into the atmosphere may be adversely impacting rural areas far from the source through secondary products produced in the air.

People often feel helpless when faced with an insidious wide-spread problem for which there are no simple solutions. However a unique opportunity now exists for Montanans to take part in deciding the future air quality of their state.

The state is now in the process of adopting enforceable ambient air-quality standards (ultimately decided upon by the seven-member Board of Health). Although present state standards exist, they are only "goals and guidelines" which are not enforceable. The decision making process involves public input and it is imperative that many people become involved so a fair decision may be made. The Draft Environmental Impact Statement (DEIS) for the standards proposed by the Air Quality Bureau was released in January 1979 and the final EIS is expected to be released in February. When the final is released, the process leading to the adoption of the standards will be as follows:

- 1) There will be a 30 day period to obtain opening statements from expert and policy witnesses only.

- 2) There will be a 49 day period for those expert and policy witnesses who wish to respond to any opening statements.

- 3) The Board of Health will then take an indeterminate amount of time (perhaps a month) to consider the materials presented.

- 4) After deliberation, the Board will conduct public hearings, tentatively scheduled to be held in Helena, Billings, and Missoula. **PUBLIC INPUT IS ESSENTIAL AT THIS POINT.**

- 5) When the hearings are completed, a 45-day rebuttal period will allow comment on the testimony presented at the hearings.

- 6) The Board will consider all testimony presented and make a decision on the new standards.

Anyone can attend the public hearings to present testimony on what they believe the standards should be and why. This is an excellent opportunity to express your views and involvement should begin right now. You can become more knowledgeable on the subject by looking through the DEIS and the final EIS when it becomes available. An excellent summary of the DEIS entitled "Montana Air Quality Standards: A Critique" is a very readable explanation of the need for standards and the effects of each pollutant under consideration. Another interesting report is the March, 1979, issue of The Plains Truth (publication of the Northern Plains Resource Council) entitled "Breathing in Montana". All

of these are available at the Environmental Studies library located at 758 Eddy, as well as numerous other reports on the effects of pollutants.

Another way of getting involved is to write your Board of Health member (for Missoula: Charles R. Shields, 1755 West Central) and urge that the entire board be present at all the public hearings. It presently appears that the full board will be present only for the Helena meeting, with only the local member, a hearings examiner, and a court recorder for the outlying hearings. To insure that the entire Board considers all public comment, it is important to demand their presence at the outlying hearing also.

These standards will set the limits of air pollutants that will be allowed in the air we breathe. We will all have to live with them. Let's work to ensure we can remain healthy in Montana.

Another issue that should be addressed when writing or presenting testimony concerns the definition of an "adverse" health effect. Industry is contending that only permanent health damage should be classified as adverse; however, if you believe that burning eyes, coughing, reduced lung function, a greater incidence of colds, or other temporary conditions are adverse, inform the board members. They have accepted the responsibility to protect the public from adverse health effects.

An unusual sidelight to this issue involves states' rights. Under the new Energy Mobilization Board, the federal government has granted itself the power to waive state air-quality standards unless they are below the federal levels. This provides additional protection from outside pressures which may decide to abuse Montana's resources, including its airshed, and provides added incentive to set standards stricter than those of the federal government.

These standards will set the limits of air pollutants that will be allowed in the air we breathe and in which we raise grains and livestock. We will all have to live with them. Let's work to ensure we can remain healthy in Montana. (For more information contact Maria Essig at the EVST House, 758 Eddy.)

Draft

(Page 3 Continued)

send a registered letter as soon as possible to the Director of Selective Service in Washington, D.C. The letter should state that one is a conscientious objector opposed to war in any form and should request that the letter be kept in a file. Those who intend to fight military registration shouldn't send such a letter because the Selective Service will register individual's automatically when the office receives a C.O. application.

Wisocki suggested an intriguing form of legal protest against the Selective Service. Since the S.S. bureaucracy isn't yet geared up to file all

these registered letters, Wisocki said people could "bombard them with a paper blizzard" that would create a nightmare of paperwork. Demanding that the Selective Service file all these claims for C.O. status would throw a "paper monkey wrench" into the bureaucratic machinery, he said.

Stark sorrow will be suffered in millions of homes if we allow the war machine to begin its merciless rampage. Is anyone naive enough to believe that a conventional war between Russia and America over the oil-rich Persian Gulf wouldn't escalate into a nuclear showdown?

Earth is threatened by the hysterical war furor being promulgated all across the land.

The threat of war escalation is one reason why non-violent civil disobedience is currently being planned at Malmstrom Air Force Base in Great Falls in Easter Sunday, April 6. Several people have already committed themselves to crossing the line at Malmstrom and being arrested to protest the 200 Minute-man missiles the base controls. Crossing the line enables one to bear witness against nuclear weapons of mass slaughter and incineration and to simultaneously show one's moral beliefs against war.

Civil disobedience is strong evidence that shows the depths of one's belief in pacifism and conscientious objection. During pre-induction processing, the military asks people if they have ever been arrested because they don't want rebellious soldiers or disruptive influences in the military. Stepping across a white line may be a way to step out of the military madness altogether. But this drastic step may also be a step into a jail cell.

Plans for draft counseling in Missoula are underway. Tentatively, three counseling centers in different parts of town will eventually be established by the Student Action Center in the University Center, at the Headwaters Alliance office, 430 North Higgins and at the Rev. John Lemmitzer's Prince of Peace Lutheran Church, 2512 Sunset Lane.

A Missoula group called Citizen's Against Military Registration has been holding meeting at the ARK, 538 University Ave. Contact Campus Methodist Minister Gayle Sandholm for further details.

Nobel Prize winner Hermann Hesse portrayed with chilling accuracy the fevered atmosphere that inevitably leads to war in his novel *Steppenwolf*: "No one has any guilt about the last war . . . even though a few million men lie under the ground. The end and aim of it all is to have the war over again, the next war that draws nearer and nearer, and it will be a good deal more horrible than the last. And so there's no stopping it, and the next war is being pushed with enthusiasm by thousands upon thousands day by day. It has paralysed me since I knew it, and brought me to despair. All that comes to nothing but decorations for the gentleman by whom the next slaughter is ushered in."



Beats the Winter Blahs

Willie & Kris

Willie Nelson & Kris Kristofferson
with Billy Swan and Don Bowman
Thursday, February 7
Adams Fieldhouse 7:30 p.m.
Reserved Seats \$7.50, \$8.50

Leon Russell & New Grass Revival

Monday, February 18
UC Ballroom 7 & 10 p.m.
Reserved Seats \$6.50 Students
\$7.50 General

Art Lande Paul McCandless David Samuels

A Jazz Trip in the UC Ballroom
Saturday, February 23 8 p.m.
Students \$4.50 General \$5.50

Muddy "Mississippi" Waters

Wednesday, February 13 8 p.m.
UC Ballroom Reserved Seating
Students \$6.50 General \$7.50



THE BARBER OF SEVILLE

Friday, Feb. 8

TEXAS OPERA THEATER

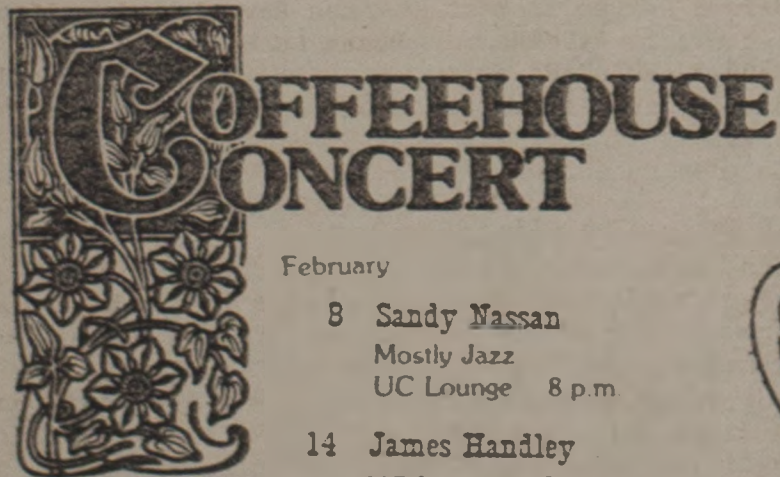
MADAME BUTTERFLY

Saturday, Feb. 9

Wilma Theater 8 p.m.

Odessa Balalaikas

Slavic Folk Group
Thursday, February 28
UC Ballroom 8 p.m.
\$2.00 Students \$5.00 General



February

- 8 Sandy Nassan
Mostly Jazz
UC Lounge 8 p.m.
- 14 James Handley
UC Lounge 8 p.m.
- 22 Ty & Ellie
Old Time Country & Bluegrass
Copper Commons 8 p.m.
- 28 Tim & Danette
Old Time & Bluegrass
UC Lounge 8 p.m.



At The Movies

February

- 9 The Charge of the Light Brigade
Copper Commons 8 p.m. Free
- 10 Monty Python Meets Beyond the Fringe
UC Ballroom 8 p.m. Stu. \$1.50 Gen. \$2.50
- 15 Henry IV & Hamlet With Laurence Olivier
UC Ballroom 7 p.m. Free
- 16 Nosferatu (original) & Lastrada
UC Ballroom 7 p.m. Free
- 21 Audubon Film
UC Ballroom 8 p.m. Free
- 23 Gunga Din & Philadelphia Story
Copper Commons 7 p.m. Free
- 24 Creature from the Black Lagoon (3-D)
UC Ballroom 9 p.m. \$1.50

Uranium Resources Action Network

by Joe Boland, Headwaters Alliance

The nuclear fuel cycle has disastrous effects from beginning to end. Uranium miners in New Mexico, where 47 percent of the industry's supplies originate, know the effects well. Even though early studies linked uranium mining with radiation-induced cancer, the Zunis, Pueblos, Hopis, Navahos and Mescaleros were never told about the dangers when the Kerr McGee Corp. started mining there 20 years ago. Since then 25 out of 100 miners have died of cancer.

A U.S. Health Department study estimates that thousands of citizens will die from the effects of nuclear power generation over the next couple of decades.

Nukes may bring us many wonderful things from curling irons to discos if we are willing to accept possible melt-downs, millions of gallons of liquid radioactive waste and hundreds of tons of solid waste. There are only three waste dumps in the nation as government and industry frantically search for safe methods of disposal.

One of these dumps is on the Hanford Nuclear Reservation in southeastern Washington, where over 70 percent of this nation's radioactive wastes are stored. Some of these wastes are so hot they boil. Numerous leaks have occurred on the Reservation, including one in 1973, when over 115,000 gallons of high-level wastes leaked into the sandy soil. It was 51 days before the leak was even discovered! The Columbia River flows within 15 miles of this dump.

The average nuclear power reactor produces 500 pounds of the man-made element plutonium a year. A Hiroshima size bomb can be constructed with only

10 pounds. One billionth of a gram is enough to cause lung cancer. Government officials admit that over 4 tons of plutonium is unaccounted for, 1.5 tons from the Hanford Nuclear Reservation.

Among the many environmental groups in the country, the anti-nuclear movement is consolidating its forces into one of the largest and most well-informed organizations of its kind. It is a necessary reaction to the nuclear industry's attempt to ram corporate greed down our throats under the guise of safe, clean and efficient energy. Utility company spokesmen continue to hail the merits of nuclear energy even when their own experts say the opposite.

In 1974, Carl Hoeschele, a leading health and safety director for the Atomic Energy Commission quit in order to be free "to tell the American public the truth about the dangerous conditions of the nation's nuclear power plants." David Lilienthal, the former chairman of the AEC, also quit, claiming that the nation's nuclear policy was the "ugliest shroud overhanging America."

Representatives of various citizen groups from nine western states met in Denver last month to create a regional network that would provide information, assistance and support to member organizations that are working to oppose uranium development or to minimize its impact. The first Uranium Resource Action Network (URAN) meeting was attended by 47 representatives from various Chicano, environmental, Native American and agricultural organizations in New Mexico, Colorado, Montana, Wyoming, South Dakota, Utah, Nevada, Texas and California.

URAN chairperson Bill Lazar said, "Today people across the western states are coming under increasing pressure to develop their uranium deposits. The industry and government performance record in mining and milling operations raises serious public health, social and environmental impact questions for many communities."

At the two-day meeting, representatives charged the mining companies with contaminating water supplies and refusal to take responsibility for radioactive contamination even in the face of overwhelming evidence.

Chicano organizers from New Mexico told of attempts to railroad their members on trumped up drug charges and described violence used against them during demonstrations and in private. Members of the Mt. Taylor Alliance have had to watch their fathers and brothers die from working in the uranium mines. Others from agricultural concerns cited growing evidence of cattle deformities and other illnesses attributed to tailing piles from uranium mills left to blow across grazing lands and into water supplies.

Nuclear power represents one of the greatest threats to our lives, physically and economically. URAN hopes that through its legal and educational efforts it will stem the tide of insensitive governmental energy policies.

